2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

463 ment departments, act as postal runners or dispensary assistants, do part-time jobs as "levies," or enter the private employment of British officers. Travel where you will in the Agency, some enterprising Hunza man is there before you, as carpenter or washerman, as touring merchant or in Government employ. You may even meet an old Hunza taxi-driver in Bombay or a Hunza *chaprassi* in Lahore.

177 At first the Mir rather discouraged these farther-afield
167 adventures, and not unwisely. New ideas, new customs, new dress, imported from abroad might well upset the happy balance of the home civilization; but the increasing pressure of population—a dubious benefit the *Pax Britannica* is wont to bring—makes some outlet necessary for ambitious youth, and some supplement necessary for home support, and the Mir's policy has been modified accordingly. With rare exceptions the travellers' hearts remain in their Hunza highlands; they go for a few years and return with newly acquired skill, with a set of carpenter's tools it may be, with a smoothing-iron or a sewing machine, to resume work on the family farm and earn a little "on the side."

593 We heard that a new house was being built by a certain
342 Kalbi (not the Levy; one of another clan) and were invited to go down—some hundreds of feet—and see it in its half-finished state. "It must cost a lot to build a new house," we said. "How did you come to have money enough to spare?" "Well, you see, I have two sons away working—thank God." And, in fact, except in the few cases where the Hunza man goes over-far afield to Bombay or the Panjab, and needs his own earnings to support a down-country family, the Hunza son remits home every spare anna, knowing well that it will be spent on the home he himself will presently enjoy and share. When he comes back on leave he brings his mother an aluminium cooking-pot or basin to jostle the stone *balosh* and wooden bowl, or an iron bucket which incongruously companions the local gourd when his sisters go to draw the drinking water.

342 In theory there are any number of sizes and patterns of house which you can build in Hunza: the cow-pattern, the ant-pattern, and half a dozen more, but in actual fact there are

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

233 any wage in our sense of the term, but that he would certainly be getting one or two free meals a day, and thus sensibly reducing the rationing problems of his own home. Hunza sheep lamb twice a year, but the goats have kids once only, in the Spring. Khano's promotion to wage-earning status was a little sad for us, for we saw him much more rarely after that.

242 One fine morning early in March the apricot trees that line
245 the Dála just in front of our rest-house were suddenly invaded by the whole Dastagul family armed with long sticks, to the end of which a sharpened piece of curved iron had been attached. With infinite care they inspected every branch, and wherever they detected the nest of an insect they snipped down the twig on which it rested. These nests were small, cocoon-like things only about an inch long, with a nasty little grub inside. The nests clung very tight to their hospitable perch, and it was often necessary to cut quite a biggish spray in order to secure them; each was diligently collected and borne home to the fire. We were not qualified to identify the pest on which war was being waged, but it was reported to devour both leaves and fruit if not destroyed. All through the country every single apricot tree is scrupulously examined and cleared—there must be thousands. We certainly did not later see a single one that seemed to be suffering from insect attack.

563 About this time we made another addition to our re-
● 167 tainers—a dear old grey-bearded man with the jolliest bright
361 eyes and a merry, happy smile, but not a tooth in his head, was roped in to work at Wakhi. The Wakhis, as I have said, are immigrants into the north of Hunza from the Wakhan districts of Afghanistan. They have settled in various places above the level at which the Burusho themselves care to live. Hunza men will tell you that they cannot induce their womenfolk to live where the apricot will not ripen. I suspect, however, that the men are just as unwilling to forgo their trees and wheat and fruit, but Adam-like prefer to blame their mates. The higher villages of Hunza are therefore inhabited almost wholly by Wakhi-speakers. Being unaccustomed to wheat, apricots, or

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

361 167 563 trees of any kind, they do not miss them, and in compensation enjoy opener valleys and wider pastures.

Wakhi is an Iranian language, and, dearly as we both loved Burushaski, there is no denying that it was refreshing to revert 000 to a tongue which has one form of plural instead of thirty-eight, and which cares no more about genders than English, less in fact, for it has only one word for "he" and "she." Charming old Farághat is a khalifa, or lay priest. He can read, and perhaps write a little Persian (a *very* little), but his mind is grammatically quite untrained, and one tense or case suits him for any purpose just as well as another. It is natural that at his age he is resistant to new ideas, but how resistant was almost incredible. After weeks of patient work he was no nearer appreciating the need for collecting the various tenses and participles than he was on the first day, so progress was slow. DL's patience amazed me. There would, of course, have been no use showing impatience, for it would have merely served to scatter such ideas as the nice old fellow had, and he was doing his best. There are some strange and wonderful consonant combinations in Wakhi, and Khalifa Farághat's lack of teeth did not make them any easier to diagnose: is it sh-kh-th, or th-kh-sh? It was clear that the hope of extracting any intelligible text of even the simplest form from Farághat was nil, and the Mir very kindly promised to fetch down from up-country a professional Wakhi story-teller to supplement. We awaited his arrival with eagerness. Picture our dismay when he proved to be an equally kindly, equally aged, equally toothless, equally futile old bird. Farághat had brought with him his youngest son, an extraordinarily handsome little fellow of nine or ten, so that the child might not miss his daily lessons, and as they sat about together pouring over a tattered, well-thumbed primer of some sort they made a touching picture.

It would be very unfair to generalize about Wakhi racial character from two such elderly men, but the impression these two left on us of kindly slow-wittedness confirmed DL's impressions of ten years earlier, when he had been travelling through their districts and had tried to get informants to work

326 tion of these unusual people stirred up an interest within
533 me, and I wanted to know more about them. I found
563 very little data could be obtained from any of the books I had been able to read on the subject.

[173] But after much discourse and questioning, I learned what I had begun to suspect . . . that the Bericho were actually gypsies who had come to India more than 2,000 years ago. From India, as good gypsies would do, they fanned out to spread themselves in small groups over the entire country . . . some ultimately settling in Baltistan, from whence a colony were sent off to Hunza.

Their place of abode is actually a village known as Berishal. It is a known fact that the people of Hunza depend entirely upon the Bericho for their iron-mongering and their tool-smithing and their music-making.

I was very happy to have unearthed this information so I can pass it along to my readers.

[871] These Berichos used to send their children out of
[167] Hunza to be educated and the Mir told me that he had to put a stop to this practice . . . not because he objected to the children of the Bericho being educated, but because the children did not return or remain with the trade of their parents. As the Mir's country needed artisans of this type, he had to put a stop to their sending their children elsewhere for education.

The Mir went on to tell me how important these
[414] Berichos were to the community. They fashioned farm implements as well as hardware like hinges, latches, razors and many other essential farm and household necessities that are fashioned from metal. Besides making the implements of peace, the blacksmith could also fashion a shotgun barrel.

[651] He further mentioned that each household in the community pays a small tithe as a contribution to-

ever, such a move, in my humble opinion, would be most ill-advised because the Pakistan government has splendid leadership, a good army and a mighty impregnable position in Gilgit. Undoubtedly Gilgit is the most accessible point in that entire area and Gilgit which belongs to Pakistan, is most capably staffed, manned and led.

Even as I write my tale, changes are occurring in Hunza. In a letter received from the doctor just before my book went to press, he told me that many diseases unknown in Hunza before are making their appearance—primarily because they are brought back by native Hunzans who go out to serve in the army or work in other parts of Pakistan and the area.

The population of Hunza is as great now as its land can foster and sustain. There is no reason to believe that the birth rate in Hunza will decrease and that means that more and more of the people of Hunza will have to seek a livelihood elsewhere. But they will keep returning and bringing with them the benefits of civilization. That, in my opinion, will be the undoing of that little paradise on earth.

Being blessed with the earth's most fabulous mountain scenery may also be the cause of Hunza's undoing. I've noticed that exploration parties and mountain climbers have been congregating in that area more and more. British, Swiss, German, Italian and Austrian expeditions have been in or are planning to go into the Karakorums to scale those hundred peaks over 20,000 feet high.

The magnetism of unscaled impregnable mountain summits becomes overpowering to many men. Why bother with the Pyrenees, the Alps, the Rockies or the Andes, when the Himalayas, the Karakorums and the Hindu Kush offer a much more taunting challenge?

643 Therefore, I assume that it was an unimportant or
175 uneventful period or, maybe for other reasons, they don't want to say very much about it. However, his grandfather, Sir Mohomed Nazim Khan, has been famed both in fact and fiction and was well educated.
[538] He left an autobiography, and I am the owner of a copy of it, which was given to me by the present Mir.

648 Today Hunza is a part of Pakistan but again, I could
177 see no Pakistani influence in the country, although
• 167 quite a few of the Hunzan citizens serve in the Pakistani army. But when the Hunzan men and boys return on furlough or after finishing their term of service in the Pakistani army, they take off the uniform and dress in typical Hunzan garb.

643 The Mir is still the absolute monarch of the country.
648 Just what part the Pakistani government takes in his government I do not know, but to all intents and purposes, Hunza is ruled and governed by the Mir.

648 From the most reliable sources that I could contact
642 and glean information from, I learned that Hunza is even today considered an independent state. Hunza and Nagir, its neighbor on the other side of the Hunza River, are said to be the only two remaining independent states in Pakistan, in spite of the fact that, by agreement, the Pakistani government looks after and takes charge of their foreign policy.

436 Apart from the fact that they use the Pakistani ru-
177 pee, and even then only a few of them appear, there seems to be no other Pakistani influence in either Nagir or Hunza.

205 Pakistani postage is also used in Hunza. The mail is
[177] brought in and sorted twice a week. All of the Mir's letters that I have received bear Pakistani airmail postage and they are postmarked "Experimental P.O." I doubt if anyone but the Mir gets any mail, with the

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Hunza

Here are some interesting quotations from Sir Mohomed Nazim Khan's autobiography 127

"During my thirty-nine years as Mir there have been two murders only in my country and all the people have been happy and prosperous. The Government of India had never interfered with the internal administration of the country and as my people see more of the world they have added cleverness to their previous simplicity. 674 [648]

"There is not enough land for the growing population and so I encourage my people to go out into the world and get work in other places. . . . 167

"There are four clans in Hunza and in each village there are appointed four 'Makaddams' (men of good family who settle any little disputes that may arise.) If they consider a crime is too serious for them to settle they refer it to the Trangfas and they, in turn to the Mir's court which is ever open and from sentence of which there is no appeal. 692

"If it is considered that a death sentence is called for, the people are collected and if any one will speak up for the culprit, his sentence is remitted. Otherwise he is executed in the presence of the people. 695 681

"In the former times if anyone committed adultery, his house could be destroyed, his animals slaughtered and his trees felled without any trouble falling on the offenders and though that custom has fallen into desuetude, it is still considered right for a man to kill his wife's lover if he can catch them 'flagrante delicto'! 684 837

"Marriage is not allowed between near relations and whenever possible, people marry into a clan different from their own. Child marriage is discouraged and tribal customs have been moulded to conform to modern ideas since I became Mir. . . . 582 [177]

"In former years Shimshal was used as a place to 681

164 salt is causing the present goiter and dental caries situations in Hunza today.

"How would you describe the health conditions of the people of Hunza?" I next asked the doctor.

[758] "Since my coming to Hunza a little less than a year ago, I have treated but a few patients a day and seldom are there more than one or two of the hospital beds utilized at one time. Apart from the greatly increasing incidence of goiter and dental caries, no other disease seems to have a firm hold in Hunza.

164 "Now that many of the boys and men of Hunza are
167 leaving to go into the army in Pakistan, as well as seeking employment in other adjacent areas, diseases never known in Hunza before are making their appearance.

753 "Another unfortunate characteristic that I have to
757 contend with is the fact that the people feel quite shy of coming to a doctor for advice and treatment, especially when it is concerned with the personal parts of the anatomy. Actually they are callously indifferent to medical science. The majority of them are, in fact, still living in the bygone age when diseases were supposed to be due to influences of evil spirits. So they depend to some degree and waste much of early precious time in useless superstitious pursuits of driving away the ghost."

164 These one or two patients that he treats daily have in most cases only minor ailments and, at that, a good share of these come from across the river and from the neighboring state of Nagir.

It occurred to me that there would probably be more illness during the winter. Many cases of eye troubles are treated during the winter, due, primarily, to the fact [354] that most Hunzan homes are smoke-filled, because of the floor center fires and only the hole in the roof to allow the smoke to escape. Visitors invariably find living indoors and the smoke intolerable, but the people of

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7

Hunza

Nagir

Then wherein lies the difference? What happened through the years to create the obvious difference that everyone sees and feels the minute he comes into the territory? I am not an anthropologist, nor have I training in any scientific field. Therefore, I am quite unprepared to speak with any degree of authority, but I am told the difference is that the people of Nagir accepted or welcomed strangers and settlers from other parts of the area and thus, they became a polyglot group of mixed blood, habits, customs, religions and thought, whereas the Hunzan people, then and today, discourage outsiders from coming to live among them in their country. Then, too, I guess another important factor looms and that is that Hunza is not nearly as inviting from an economic viewpoint to a man coming from another part of the world to settle, whereas Nagir does offer many more advantages.

For me to assert that there are no mixed bloods in Hunza would be an untruth, because even in my travels about the towns and along the road, I saw distinct types that were not of the run-of-the-mill Hunzans. Some were distinctly Chinese and I am also reasonably sure that there is a fair amount of Afghan blood among the Hunzans, besides Russian—for, as you may recall, Russia is but a scant 14 miles away.

It is not my intention to try to build up a case for true-bloods as being the Hunzan heritage, for history clearly indicates that it is among the people of mixed bloods where the greatest advances are made in science, industry and the creative human arts.

In Hunza there are very few plains or expanses where farming on a large scale could be practiced. However in Nagir it is quite different. There were sections through which we passed that were wider than the eye could reach, covered with good soil that was carrying

7:Tobe C, T-3 (1959)1960 AV7 Burusho, AV7

Hunza

Nagir

The Hunzans do not only show their superiority over the Nagirwals, but over others as well. The P.A. at Gilgit, in a discussion that I had with him, admitted that when the Hunzans moved down the valley to the Gilgit area, they showed their heritage by surpassing anyone else in the district when it came to working their lands and producing their crops. They worked harder, they worked longer, they worked better. They used their experience and intelligence to greater advantage, with the net result that they were soon buying more and better land.

So far only a few of the Hunzans have come down to Gilgit, but the native Gilgiti farmers are already showing their resentment. Obviously they find it difficult to compete with the Hunzans on an equal basis.

I compared the Hunzans with the Scotch people and I think the comparison has many realistic qualities. Both peoples live in a more or less barren, hilly, rocky, rough country. Both peoples have learned the value of being frugal and thrifty. They waste naught and want naught. They are chiefly outdoorsmen. They are strongly nationalistic. Then, too, they are physically independent and have little or no fear of anyone.

When I was talking to the P.A. I called the Hunzans "the Scotsmen of the East" . . . and I trust the Scotsmen won't be offended. In fact, they should be flattered.

Where I think the people of Hunza gain most of their superiority is in leadership. From the little research and reading I have done on the subject, it appears that for many long years the Hunzans have had good capable leaders—really strong men who ruled their people with a firm hand.

In reading the autobiography of the Mir's grandfather, one quickly sees that he was not only a man of action but one of ability, foresight and reason.

Now I did not meet the Mir of Nagir. Although I

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[167]

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184 into the "fine, barrel chests" reported
146 by travelers. (I found that when they took off their shirts the fine, barrel chests revealed strong asymmetry, with ribs notably warped by rickets.) During my first winter, I developed a typical case of beriberi, even though my diet was more varied than theirs and was adequate in quantity.

133 The basic trouble rests not with the
161 Hunzas, who are neat, intelligent, and
[19] hard-working, but with their country. There is no flat land in all of Hunza.
[36] Villages and farms are built on alluvial
[31] cones—fan-shaped masses of gravel dumped by streams rushing from mountain glaciers down into the valleys—and the small cultivated areas simply are not extensive enough to support the constantly increasing population. (The Mir estimated the population of his country at 25,000 in 1951. According to one of the last of the British agents stationed in nearby Gilgit, Hunza's population was increasing at the rate of 30 per cent each
● [67] decade. Rising emigration and the absence of written records obscure the reality, as one might imagine.)

311 Hunza's slopes are so steep they
24 must be terraced by the laborious construction of hand-built retaining walls of boulders. I measured one cultivated slope of 60 degrees—so steep that the retaining walls were twice as high as the miniature plots they supported. And sometimes Hunza farmers will even create arable soil on top of bare rock. After a crescent-shaped wall at the foot of any fairly gentle rock slope is built high enough so the top of the wall is level with the top of the slope, the wall is carefully chinked and mud-caulked, then sandy water from the nearest irrigation ditch is admitted to make a small pond. When the sand settles out, the clear water is drained, and more sandy water is admitted. This process is repeated for about two years, until enough sand accumulates to allow cultivation.

134 Much of the "soil" of Hunza fields
311 is thus not really soil. Rather, it is a jumble of unweathered boulders, gravel, and sand. Since Hunza is a
[32] cool but exceedingly dry desert, prac-
[13] tically no plant food is formed. The scant rain that falls soaks rapidly through the spongy sand, leaches out any trace of plant food that may be present, and carries it down to the river. Not even sagebrush will grow on the unirrigated areas, so most slopes are barren. Newly irrigated areas are

134 311 so sterile that Hunzas have told me, "If you irrigate new land, you must eat for five years somewhere else."

24 134 [237] HUNZAS are skillful at building a limited fertility into their sterile material, given enough time. All sheep manure is carefully saved, and the fields are fertilized with it four times during each growing season. Frequent irrigation works with summer warmth and mountain ozone to decompose the manure rapidly. The growing plants thus have a few weeks of available food after each fertilization, before drainage again removes the plant food. Hunza farming is actually hydroponic gardening, with the soil functioning merely to anchor the plants.

Plainly, the plants will receive enough of only those foods that occur abundantly in sheep manure. Nitrates, phosphates, and probably calcium are deficient. Yields of wheat and alfalfa are notably lower per acre than are yields from better-fertilized American acres. Apricot trees generally have reddish leaves at the growing tips, a sure sign of soil deficiencies.

433 241 237 Even the most painstaking hydroponic gardening cannot compensate for deficiencies in the food chemistry. Moreover, their system makes Hunza one of the few countries where an agrarian economy is absolutely dependent upon the pastoral economy. [233] Even in the high mountain summer pastures, the sheep are carefuly herded into small cotes in order to preserve each night's droppings. Every few days a man climbs down the steep trail with a load of manure on his back. Effectively, the fertility of the high mountain pastures is being transferred down to Hunza's fields.

433 161 167 Unfortunately, the human population has already grown so large that the fields cannot provide sufficient food. Hunzas are moving out of their country in rather large numbers. Although the exact total of annual emigrees is unknown, it is clear that most of them go to the lower villages near Gilgit, where they soon displace their less industrious Sheena predecessors. Hundreds of Hunza's young men [649] join the Pakistan army. Others take [664] work as servants, where their honesty, [181] industry, and common sense make them highly valued. The Hunzas realize, as certain Western tourists do not, that their country is a land of little food, and even less opportunity for the future, picturesque as it is.